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THE FORMS OF THE NAMES IN 1 CHRONICLES 1-7 COMPARED WITH THOSE IN PARALLEL PAS- SAGES OF THE OLD TESTAMENT.

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The following article endeavors to show side by side all the variants between the forms of the names in 1 Chronicles 1-7 and those in the parallel passages of the earlier historical books of the Old Testament, together with the witness of the Septuagint for or against the readings of Chronicles. After a few opening verses in 1 Chron. 8 (herein considered) the parallels are mostly found in the Books of Samuel and Kings, with a few in Ezra-Nehemiah. The lack of time has forbidden an examination of these passages, an omission which is to some extent supplied by Driver's *Notes on Samuel* and by the various commentaries on the other books. I have taken Chronicles as the basis of this article and have not endeavored therefore to show to any great extent its faults of omission, where the earlier parallel passages contain material not used by the chronicler. Of course I have not dealt with those passages in Chronicles which are not found in the earlier books, except in drawing my deductions about the Greek manner of rendering Hebrew names. In addition to the variants here given, there are in the seven chapters examined about fourteen cases of *plene* writing due to the chronicler alone, and five cases of *breve* forms which the earlier parallel passages render *plene*; these I have not thought it necessary to give in detail. For the readings of Chronicles and the other Hebrew books, so far as available, I have used Baer's texts; for the Greek, the edition of the Septuagint edited by Dr. Swete and printed at the Cambridge press (Vol. I., 1887; Vol. II., 1891). The abbreviations, etc., accompanying the Greek are those of that edition, viz.: for the codices, A = Alexandrinus; B = Vaticanus; D = Cottonianus Geneseos;¹ E = Bodleianus Geneseos; F = Ambrosianus. The

¹ D italicized = Grabe's *Collatio cod. Cotton. Geneseos cum Editione Romana*, the only record existing for many of the readings of D. See the *Cambridge Septuagint*, Vol. I., p. xxiv.

hands, so far as they are distinguished, are marked by (*) for the original scribe's corrections of himself; by ^a, ^b, ^c for the second, third, and fourth hands, respectively; ^a *vid*, a probable second hand reading.¹ I have abandoned the use of the Greek accents and breathings except in the few cases where Greek words occur, because there is no valuable manuscript authority for these accents, and because I believe that in some cases they are misleading.² To adopt the plan of the Cambridge edition and accent according to the Hebrew accentuation and aspirate according to the system of Westcott and Hort, would serve no purpose where the Hebrew and Greek are given side by side.

The name-lists in the first seven chapters of 1 Chronicles, with their parallels, so far as they exist, are the following:

1 Chron. 1:1-4	Gen. 5:3-28	1 Chron. 4:28-32	Josh. 19:2-7
1:4-23	10:1-29		
1:24-27	11:10-26	5:3	{ Gen. 46:9
1:29-31	25:13-16		{ Num. 26:5-6
1:32-33	25:1-4		{ 1 Chron. 6:1, 3
1:35	36:4-5		{ Gen. 46:11
1:36-37	36:11-13	5:27-30	{ Ex. 6:16, 18, 20,
1:38-54	36:20-43		{ 23, 25
2:1-2	35:23-26		{ Num. 3:17, 19, 2
2:3	{ 38:3-5	6:1-4	{ Ex. 6:16-19
	{ Num. 26:19-21		{ Num. 3:17-20
2:4	{ Gen. 38:29-30	6:7-8	{ 1 Chron. 6:22
	{ Num. 26:19-21		{ Ex. 6:24
2:5	{ Gen. 46:12	6:9-13	1 Chron. 6:18-22
	{ Num. 26:19-21	6:11-12	1 Sam. 1:1
2:6a	Josh. 7:1	6:13	1 Sam. 8:2
2:6b	1 Kgs. 5:11	6:40-62	Josh. 21:11-34
2:7	Josh. 7:1	6:65-66	21:36-37
2:9-12	Ruth 4:19-22	7:1	{ Gen. 46:13
2:13-15	1 Sam. 16:5-13		{ Num. 26:23
2:16-17	{ 2 Sam. 2:18	7:6	{ Gen. 46:21
	{ 17:25		{ Num. 26:38
3:1-3	3:2-5	7:13	{ Gen. 46:24
	5:14-16		{ Num. 26:48
3:5-8	{ 1 Chron. 14:4-7	7:14	26:29
3:10-16	1 and 2 Kings	7:20	26:35
	{ Gen. 46:10	7:30	{ Gen. 46:17
4:24	{ Ex. 6:15		{ Num. 26:44
	{ Num. 26:12-13	7:31	{ Gen. 46:17
			{ Num. 26:45

¹ *Cambridge Septuagint*, Vol. I., p. xvi.

² See the discussion of *Ευλα*, etc., p. 287.

THE WITNESS OF THE GREEK TO THE HEBREW.

Before the Septuagint can be taken either as a basis for restoring a separate Hebrew text, or as a corroboration of the present text in the name-lists, certain characteristics of the Greek must be recognized. Undoubtedly there is a lack of consistency in the transliteration of the names, and, although this failing cannot be altogether explained except by assuming considerable carelessness in the early handling of the manuscripts, yet the self-contradictions of the Greek can be rendered much less troublesome by a systematizing of its errors, and a comprehension of its system of transliterating, so far as its system can be traced. To obtain this comprehension, if possible, I have compared all of the several hundred names in the first seven chapters of 1 Chronicles with their equivalents in the Greek, as given by the Cambridge Septuagint, and have again compared the greater part of these with their parallels in the early historical books of the Old Testament. The results of this work are here given. The Cambridge Septuagint presents what is probably the most carefully edited text that has yet appeared of the codex Vaticanus (here designated as B) with the variations of the codex Alexandrinus (A). Of these two codices, B is by far the more independent of our present Hebrew text in the matter of proper names; its variants are striking, and it probably represents an independent Hebrew text. At the same time its errors and self-contradictions are more numerous than those of A, which bear undoubted traces not only of having been, in Chronicles, carefully compared with, and revised by, the parallel passages in Genesis,¹ but also of having followed a text which, if not the same as our present Hebrew text, is one very similar to it. The codex Alexandrinus therefore presents us with better material for judging how the Greek represented Hebrew equivalents, but the codex Vaticanus presents us with a more valuable basis for constructing an independent Hebrew text, and for such critical material as an independent text offers. When the

¹ Sufficient evidence of A's use of Genesis in Chronicles may be shown by the following examples from ch. 1 of 1 Chronicles:

Verses 12-20 (B omits 11-23): A copies all its own readings of Gen. 10:14-26, even to the departures from the Hebrew text, for example; v. 18 (Gen. 10:24), *Ἀρφαζὰδ ἐγέννησεν τὸν Καϊνὸν*, etc., which is not found in the Hebrew.

Verse 32: A adds to Chronicles its reading of Gen. 25:3, including the insertion of the names *Παρουήλ* and *Ναβδεήλ*.

Verse 41: A adds the reading of Gen. 36:25, *Ελιβαμα θυγάτηρ Ἀνα*.

Verse 42: A reads for *יִשָּׂאק* *Ἰωακὰν καὶ Οὐκαμ* (two attempts to render the same name), following its own reading of Gen. 36:27, *i. e.*, *Ἰωνκαμ καὶ Οὐκαν*.

Alexandrinus and Vaticanus agree on the form of a name, or show only such differences as are easily accounted for, the evidence either for or against the accepted Hebrew text becomes noteworthy, and the manner of rendering into Greek a given combination of Hebrew letters becomes more certain as the cases accumulate. It is from such evidence that the deductions herein given are drawn. It would be unwise to expect the Greek translation always to follow the vowels of the Massoretic text. Such a state of things would at once cast suspicion upon the Greek, for it would denote a servile following of the *textus receptus*, debasing the Septuagint to the rank of a mere copy. But such is not the case. Whatever tradition the Greek translators held as to the pointing of the proper names, it was not always the same as that held by the Massoretes. Nay, it is not always consistent with itself, for that again would indicate that the Hebrew had passed beyond speech (whether an Aramaized speech or any other) and had become a dead language which could be represented only by conventional methods. One cannot believe that the Septuagint names are entirely constructed on conventional principles; they represent, everywhere, the effort of one living language to reproduce the sounds of another living, and widely different, language. To us they are both dead, but these fossil names, embedded at a time when the Greek was still plastic and the Hebrew, if not actually living, yet retaining something of its natural form, may furnish us with knowledge beyond that of the conventional Massoretic tradition. An alphabet letter is a sign upon which the learned in a language have fixed, to represent certain sounds; but a living language has more sounds—particularly vowel sounds—than it has letters, and the vowel sounds merge into one another or into obscurity and almost silence, so that the knowledge of an alphabet does not enable a person to correctly pronounce a language, nor will the sound of a given letter be invariably represented by any one letter in the language of another people. Therefore we expect, and find, the greatest latitude in the choice of Greek vowels with which to vocalize the vowelless Hebrew consonants, and some latitude in the choice of consonants where the sounds were similar, as in the cases of γ and κ , final μ and ν , \beth and \daleth ; also in the cases of those Hebrew letters which were sometimes heard as consonants and sometimes as vowels, as \aleph , which is represented either by χ or by a vowel, and \ayin , which is either a vowel

or γ . As every one knows, until the comparatively late invention of the vowel points, the Hebrew had only four vowel signs, א, ה, ו, and י. Of these the Greek regularly represents א by α , ו by either ω (for ו) or ω (for ו), י by ι in codex A, or by ϵ in codex B; except initial $y\delta d$, which must be separately considered, and final םֿ. The plural ending םֿ, in the nine instances which occur in vs. 11 and 12 of 1 Chron. ch. 1 and in the three instances in 1 Chron. 2:55, is rendered into Greek by $\iota\epsilon\mu$, as though the Hebrew had been pronounced with two $y\delta d$ s, as it is indeed written in the case of לְיָדֵיִם in 1 Chron. 1:11.¹ The diphthong ϵ for the second $y\delta d$ is the more remarkable in codex A, because the practice of this codex is to render $y\delta d$ by a simple $i\delta ta$. Commonly the plural םֿ is turned into the Greek plural ω .

Initial $y\delta d$ is rendered in Greek by $i\delta ta$, with or without a vowel following. If the Greeks heard our modern pronunciation of such a $y\delta d$ as a consonant sound equal to English y in names, for example, beginning יְהוֹ (now pronounced *ye-ho*), they can scarcely be said to have shown it by their uniform transliteration $\text{I}\omega$. Initial י and י, when not rendered by a simple $i\delta ta$, become $\text{I}\alpha$ and $\text{I}\epsilon$ respectively. Furthermore י equals $\text{I}\omega$. We cannot suppose that in the Septuagint such an $i\delta ta$ had the value of y , giving rise to the syllables ya , ye and yo , not only because these syllables would be contrary to anything we find elsewhere in Greek, but because such names as יְרוּשָׁלַם and יִשׁוּעַ became common in Greek as Ἱεροσαλῆμ and Ἰησοῦς and even went into Latin as Hierusalem and Iēsus (the latter being originally a tri-syllable in Latin); further than that, the frequent omission of the vowel after the initial $i\delta ta$ could not have taken place if it had been an essential part of the syllable: יְדִיתִי, for example, could not be represented by $\text{I}\delta\iota\theta\omega\nu$, but by $\text{I}\epsilon\delta\iota\theta\omega\nu$ only. When, moreover, we find initial $y\delta d$ sometimes rendered by $\text{E}\iota$, as it frequently is in other positions, we are bound to say that it was treated by the Greeks as a vowel and not as a consonant. But did the Greeks hear it as a vowel? That is a different question. In what way could the Greek represent our pronunciation of יָרֵד (*ya-red*) except by $\text{I}\alpha\rho\epsilon\delta$, which is their usage, and which, if rapidly pronounced, assimilates as closely to *ya-red* as any combination of letters can. Furthermore, if initial $y\delta d$ had a distinct

¹ Compare 26:1, Κορεεμ (B) = קֹרְחִים; 26:16, Σεφειμ (A) = שָׁפִים.

sound of *iōta*, why is it not more frequently represented by *Ei*? But this rendering of *yōd* initial is quite exceptional; I have noted only the following cases in 1 Chronicles: 16:5, יַעֲיֹאֵל (A), Ειεῖαλ (B); יִחִיָּאֵל Iaθηλ (A), Ειεηλ (B); 15:20 יִחִיָּאֵל Ιθηλ (A), Ειθηλ (B); 15:27, כְּנִיָּהּ (for יְכִנִּיָּהּ) Ιεχονias (B), Ειεχονias (N)¹; 19:5, יִרְחֹו Ιεριχω (A), Ειεριχω (N). If any difference whatever existed between *ei* and *i*, one would, *a priori*, expect the latter to be chosen to represent the weaker sound; the few cases cited above seem to show that some preference existed, but this may be due to a natural inclination to conform to the Hebrew spelling, a name like יִצְחָק being less naturally rendered Εισαακ than Ισαακ even though *ei* = *i*. The fact that Ia is the only way in which the syllable *ya* could be given in Greek amounts to little, since it is also the only way in which the dissyllable *i-a* could be rendered. I am, therefore, inclined to believe that the Hebrew pronounced an initial *yōd* as *i* (English *e*) and not as *y*. This supposition explains several things: first, that Ιω represents both יְהוֹ and יִי; if these two were pronounced so much alike as to be rendered in the same way in Greek, it is easily understood how names beginning יְהוֹ are often given in Hebrew with יִי;² second, the synizesis of בֵּ, כֵּ, לֵּ, and וֵ before יִ forming בִּי, כִּי, לִי, וִי, since the contraction of *be-e*, *ke-e*, etc., into *be*, *ke*, etc., is, I think, much more natural than the contraction of *be-ye*, *ke-ye*, would be; third, the pronunciation of Hierusalem and Iēsus; fourth, the frequent representation of *yōd* with its vowel by a simple *iōta*, and sometimes by *Ei*. Further than this, the analogy of the Assyrian in its inflections of verbs as *iktal*, *iktala*, etc.,³ seems to show the same thing.

While, as already pointed out by Kittel,⁴ the Septuagint quite uniformly renders יִ as *ai*, I find that *ai*, *ε*, and *η* were often quite interchangeable. For example, 1 Chron. 15:16, עֲלִבְיֹות = αλαιμωθ (B), αλεμωνθ (N), αλημωθ (A); 11:16, Βαιθλεεμ (B), Βηθλεεμ (N), Βεθλεεμ (A); 11:17, Βηθλεεμ (B), Βαιθλεεμ (N); 11:18, Βαιθλεεμ (B), Βεθλεεμ (N), Βηθλεεμ (A); 19:7, מַיְדָבָא = Μαιδαβα (B), Βαιδαβα (N), Μηδαβα (A); 23:8, זֶזְכוֹ = Ζεθομ (B), Ζαιθομ (A).

¹ N = codex Sinaiticus.

² For the great number of such parallels compare my lists in *HEBRAICA*, Vol. XI. (1895), 209-34.

³ Compare the statement of Kimchi, that יִקְטֹל = *iktol*, while the first person is pointed לִּיקְטֹל to avoid confusion.

⁴ *The Books of Chronicles in Hebrew*, R. Kittel, Leipzig, 1895. See the discussion of קִיָּן at the beginning of the notes.

A frequent cause of error in the Greek renderings of proper names is the confusion of letters which were somewhat alike either in sound or in appearance. Of the former I have already mentioned the confusion of כ and נ, of γ and κ (to which should be added χ), the apparently reckless interchange of final μ and ν, and the general inconsistency in the use of vowels. But to the inconsistency of vowels there must be taken certain notable exceptions. I have elsewhere¹ pointed out that names of the form qetal regularly assume two a's in the Greek transliterations, as נִבְט Naβar, קָאֶθ Kaath, בָּדָן Baδan, מָדָן Maδan, etc., and it will be found, by referring to the examples with which this article closes, that the segholate form קָטַל is regularly rendered with an α in the first syllable and an ε in the second. Furthermore, in the representation of initial ח by a vowel (and perhaps ע, although the point is not established) it will be seen that the choice of the vowel appears to be greatly influenced by the vowel that occurs in the second syllable. Of course we must expect such interchanges as β and φ and π, sometimes τ and θ where they represent ח, τ and δ, and some confusion of the sibilants. Of a different nature, and, I think, not so frequent, are those errors which arise from mistaking the form of a letter; the chief of these seem to be the old confusion of ו and ד, and a few cases of mistaking צ and ע, as in 1 Chron. 4:20, צִקְלָג rendered Ωκλα as though עִקְלָג,² and in 1 Chron. 1:40, עֲנָה = Σωναν, and עֲלִן = Σωλαμ³ for צִנְה and צִלָן. Instances of the confusion of ח with ה occur also.

The transposition of two or more letters in a name is not an uncommon error in the Greek, and possibly sometimes in the Hebrew, as צָפֹי, Gen. 36:11 (1 Chron. צָפִי), where the LXX. has in both cases Σωφap, indicating that at least the waw has been misplaced. I have already mentioned the free use of final μ and ν in the LXX. and have given a number of examples in the lists at the end of this article, but have by no means exhausted the cases even in the first seven chapters of Chronicles. No phenomenon of the Septuagint appears to be more common than this, and, although I have divided the examples given into the three classes of *mimation*, *nutation*, and the *interchange* of μ and ν, I

¹ "A Study in Old Testament Names," *HEBRAICA*, loc. cit.

² But compare 1 Chron. 12:1, צִקְלָג = Σωκλα (B). Compare further 1 Chron. 11:32, עֲרֹבִי = Γαραβαιθι (B), Σαραβεθι (A).

³ These three errors are due to B.

suspect they are all due to the same cause. It will be seen in the given examples (and an examination of the other cases in the seven chapters under consideration confirms the fact) that this μ or ν is added only where the Hebrew ending is weak,¹ *i. e.*, where the final letter is either a vowel, ה or ו. In the effort to strengthen the ending, no apparent distinction was made between μ and ν , and the ready interchange of these two letters, when in this position, would tend to prove that the difference in sound was not easily distinguished. Of course there are many cases where the Hebrew has been more rigidly followed and the weak ending retained.

As to the interchange of מ and ב, the supposition that מ was pronounced like $\mu\beta$, and that then in some cases the μ was dropped, leaving β standing for the equivalent of מ, would seem to be confirmed by such examples as זִמְרֹן 1 Chron. 1:32 = Ζεμβραν (B) = Gen. 25:2 Ζεβραν (A), and שִׁמְרֹן Gen. 46:13 = Ζαμβραμ (A), but this theory does not explain the equally frequent substitution of Greek μ for ב. The sounds of b and m are not so very far apart, even in English, nor made in such a dissimilar manner, that their confusion should not be possible among a people less keen to distinguish the dull sounds of these two mutes or less careful in enunciating them, and it is quite supposable that such confusion existed when the Greek ear heard the Hebrew sounds. A מ could therefore be represented by μ , by β , or by $\mu\beta$, while ב could not always be distinguished from μ .

As to the pronunciation of a half-vowel under the gutturals and ה, one might infer from certain examples that it was entirely silent, as appears to be the case in מַהֲלֵי־אֵל = Μαλεληλ (1 Chron. 1:2 and Gen. 5:12), אֶהְיֶה־בְּמֶלֶךְ = Ελιδαμας (1 Chron. 1:52 and Gen. 36:41), יֵצֵי = Ιαειν (Ιαυι A) 1 Chron. 5:12, and יִשְׂרָאֵל = Ιαστηλ, but it is more probable that the vowel was faintly heard, since an examination of all the instances in 1 Chron. 1–7 shows that in the majority of cases the vowel is given in the Greek, while such an instance as 1 Chron. 2:3, בְּנֵי־נִיח, where B reads in the genitive Χανααντιδος, and A, Χανααντιδος, seems to me to indicate no very distinct sound for the half-vowel.

It now only remains to notice that in certain cases the difficulty of turning a Semitic name into Greek has given rise to vowel com-

¹ חֲדָד = Χοδδαν (1 Chron. 1:30) appears to be an exception.

binations and syllable divisions which a study of classical Greek would hardly prepare one to expect. The name שְׁמַעִי , 1 Chron. 6:2, etc., is regularly rendered in codex B as $\Sigma\epsilon\mu\epsilon\iota$. Now we have already seen that the diphthong $\epsilon\iota$ of B equals the Hebrew ֵי and is rendered by *iota* alone in codex A; when therefore, as is regularly the case, we read $\Sigma\epsilon\mu\epsilon\iota$ in A, we must suppose three syllables, $\Sigma\epsilon\text{-}\mu\epsilon\text{-}\iota$, and not, as our first inclination would be, $\Sigma\epsilon\text{-}\mu\epsilon\iota$, giving the $\epsilon\iota$ the value of a diphthong. Further, the name תְּחִילָה , 1 Chron. 1:9, which is given in the Greek as Ενυλα (Ενελαιτ B), ought to be divided $\text{E-}\nu\text{-}\lambda\alpha$, and not, as the printed texts make it by putting the breathing over the ν , $\text{Ε}\nu\text{-}\iota\text{-}\lambda\alpha$; for, besides the fact that $\text{Ε}\nu\iota\lambda\alpha$ would necessarily sound very different from תְּחִילָה , I have shown in the examples of the treatment of ח that an initial syllable ח is always rendered Ω or Ου . In the same way we probably ought to divide $\text{Λ}\epsilon\text{-}\nu\epsilon\iota$ *Levi* ($\text{Λ}\epsilon\text{-}\nu\iota$ A), $\Delta\alpha\text{-}\nu\epsilon\iota\delta$ *David*, and $\text{I-}\omega\text{-}\nu\alpha\nu$ *Javan* (יָוָן read as יֵוָן). The examples on which the foregoing conclusions are based follow. In these lists, chapter and verse are those of the Hebrew text of 1 Chronicles, unless otherwise noted. The Greek readings are generally those of Codex B, unless otherwise noted. The examples given are not exhaustive; many exceptions occur, but a careful examination of all the names in 1 Chronicles, and some examination of other passages, verify the results here given.

VALUES OF ח IN THE GREEK.

1. Initial ח may be represented by Greek χ (comparatively rare): 1:30, חֹדָד Χοδδαδ ; 1:13, חֵת Χετταιον ; 1:39, חֹרִי Χορρι ; 1:48, חָם Χαμ ; 2:39, חֶלֶץ Χελλς ; 2:44, חֶבְרֹן Χεβρων ; 3:22, חַטְוֹשׁ Χαττους ; 5:26, חַבְוֹר Χαβωρ .

2. More often such names begin in Greek with a vowel, preference being given to the vowel E , unless the second syllable has α , in which case the first vowel also is A .

Initial E : 1:3, 33, חֲנוּךְ Ενωχ ; 1:9, 23, תְּחִילָה $\text{E-}\nu\text{-}\lambda\alpha$; 1:15, חַיִּי E-vai-on ; 1:41, חֲמֵרֹן Εμερων ; 2:5, חֲצֹרֹן Εσρωμ (A); 2:52, חָצִי Εσει (A); 3:13, חֲזַקְיָהוּ Εζεκις ; 4:28, חֲצֵר שׁוּאֵל Εσερ' σουαλ (A).

Initial A : 1:16, חַמְתִּי Αμαθι ; 1:20, חֲצַרְמוֹת Ασαρμωθ ; 3:7, חֲלָאָה Αλαα (A); 3:19, חֲנַנְיָה Ανανια ; 3:20, חֲסַדְיָה Ασαδια ; 4:13, חַתָּת Αθαθ ; 4:20, חָנָן Αναν (A); 2 Chron. 22:6, חֲזַאֵל Αζαηλ .

Exceptions: 3:20, חֲשָׁבֵה Ασουβε ; 4:30, חֲרֻמָּה Ερμα ; 6:15, חֲגִיָּה Αγγια .

3. But initial ח followed by *wav* is either *Ou* (*i. e.*, חוּ) or Ω (*i. e.*, חוּ): 1:17, חוּל ουλ; 5:14, חוּרִי ουρει; 7:32, חוּתם ουθαμ (L);¹ 2:19, 50, חוּר Ωρ; 4:4, חוּשה Ωσαν; 8:5, חוּרם Ωμ (Ιωμ, A). Compare 6:53, חוּרִי בית Βαιθωρων; 7:34, חוּבָה Ωβαβ.

4. Final ח is silent, and is treated simply as a *mater lectionis*. 1:3, חוּשֶׁלָה Μαθουσαλα; 1:18, חוּשֶׁלָה Σαλα; 1:26, חוּרָה Θαρα; 1:44, 37, חוּרָה Ζαρα, Ζαρע; 1:35, חוּרָה Κορε; 4:17, חוּשֶׁבָה Ιεσαβα (A). Similarly, 2:43, חוּשֶׁפָה Θαφφον (A); 3:22, חוּרִי Μαρει (but A, Βερια); 4:18, חוּרִי Ζαμων.

5. With furtive pathach, it takes the vowel E, unless considered as plain ח, as above: 1:4, חוּ Nωε; 1:32, חוּשֶׁי שוּיωε; 4:12, חוּשֶׁפָה Βεσσσηε (Φεσσση A).

6. ח in the middle of a name is treated in three ways, viz.: 1 = χ; 2 = vowel only; 3, with no assigned value whatever.

Greek χ: 1:37, חוּת Naχes; 1:26, חוּרִי Naχωρ; 1:40, חוּשֶׁחָ Mavaχath; 2:29, חוּרִי Αχαβαρ; 2:31, חוּרִי Αχαι; 2:32, חוּרִי Αχισαμμ (A); 2:48, חוּרִי Θαρχνα (A); 3:13, חוּרִי Αχας; 4:11, חוּרִי Μαχειρ.

Vowel only: 1:28, חוּשֶׁק Ισαακ; 1:48, חוּרִי Ρωβωθ; 2:10, חוּשֶׁן Naασων; 2:44, חוּרִי Ραεμ (A); 2:54, חוּרִי Βαιθλεεμ; 3:15, חוּרִי Ιωαναν; 4:7, חוּרִי Σααρ; 4:12, חוּרִי Naas; 6:60, חוּרִי Ρωβ.

Silent:² 2:5, חוּרִי Ιεμουηλ; 2:9, חוּרִי Ιραμεηλ; 2:52, חוּרִי Αμμανιθ (A); 2:54, חוּרִי Mavaθ (A); 3:10, חוּרִי Ροβοαμ; 3:11, חוּרִי Οξεια; 4:2, חוּרִי Ιεθ; 4:7, חוּרִי Ασθηρα (A); 4:12, חוּרִי Θανα (A).

VALUES OF ע.

1. The values of ע follow very closely those of ח, except where ע has a consonantal value at the beginning of words, *e. g.*, 2:42, עִיפָה Γαιφα (A); 4:13, עִינִיאל Γοθονιηλ; 4:14, עִיפָרָה Γοφερα; 6:45, עִילָמֶת Γαλεμεθ; 2:18, עִיזָבָה Γαλουβα, Αζουβα (A).

2. Initial ע is generally represented simply by a vowel *e* or *a*; perhaps, as in the case of ח, influenced by the vowel of the second syllable, *e. g.*, 2:26, עִטָּרָה Αταρα, Ετερα (A); 1:41, עִנָּה Ανα; 2:16, עִשָׂהλ Ασαηλ; 2:8, עִזָּרָה Αζαρια (A); 2:35, עִתִּי Εθθει; 2:17, עִמָּשָׁא Αμεσσα (A); 2:12, עִיבָד Ωβηδ.

3. Final ע: 1:39, עִמָּנָה Θαμνα; 1:30, עִשָׁמַע Μασμα; 1:33, עִבְרִידָה Αβειδα; 2:43, עִשָׁמַע Σεμαα for עִשָׁמַע Σαμαα as in 2:13.

¹ L = Lagarde's *Lucian* cited by Siegfried-Stade.

² In most names beginning with יח the ח is treated as silent, as may be seen by glancing over such names in Siegfried und Stade's *Wörterbuch*.

4. With furtive pathach, takes *e*: 2:24, תְּקוֹעַ *Θεκουε*; 3:7, רִפִּיעַ *Ιαφιε* (A) (compare 2:28, יָדַע *Ιαδαε*, perhaps for יָדָע); 8:33, שׁוֹעֵי מִלְּפִי *Μελχισουε*; 10:8, גִּלְבַּעַ *Γελβουε*; 14:7, אֱלִישָׁמַע *Ελεισαυαε* (B) and בַּעֲלִידַע *Βαλεγδαε* (B).

5. *ע* in the middle of a name may be consonantal, *e. g.*, 2:47, שָׁעָה *Σαγαφ* (A); but is usually with no other value than that of its vowel, this vowel being preferably *o* (see below) and influencing a contiguous vowel. 2:11, בּוֹס *Boos*; 2:13, שָׁמַעָה *Σαμαα*; 2:21, גָּלַד *Γαλααδ*; 8:7, נֹוּמָה *Nooma*; 8:8, בַּעֲרָה *Baara* (A); 9:35 and 11:43, מֹוֹחָה *Mowχα* (B).

6. The tendency of *ע* to take the vowel *o* is quite marked, *e. g.*, 4:13, עֲתִנְיָאֵל *Γοθוניλ*; 4:14, עֲפֶרָה *Γοφερα*; 1:39, עֲנָה *Ωναμ*; 2:11, בּוֹס *Boos*; 8:7, נֹוּמָה *Nooma*; 9:35, מֹוֹחָה *Mowχα* (B); 2:48 and 3:2, מֹוֹחָה *Mowχα*; 4:19, מֵעֲכָחִי *Nωχαθει* (B); 4:15, נֹוּמָה *Noom* (B); 29:12, עֲדָן *Ιωδαν*; 1:42, יַעֲקֹן *Ιωακαν* A (*Ωναν* B); 4:5, נֹוּרָה *Noora* (A); 4:36, יַעֲקֹבָה *Ιωκαβα* (B); 1:40, עֲלִיָּה *Ιωλαμ* (A); 1:33, עֶפֶר *Οφερ*; 1:36, גֶּעְתָּם *Γοωθαμ*; 1:51, עֲלִיָּה *Γωλα*.

ה FINAL.

ה final is usually represented by *a*, but I note these exceptions in which it becomes *ε*: 1:37, שָׁמָה *Σομμε*; 1:37, מֹזָה *Μοζε*; 1:40, אֵיהָ *Αε* (A in Genesis).

ו = *ov*.

1:8, כּוֹס *Xous*; 1:8, פּוֹס *Φουδ*; 1:3, מִתּוֹשֶׁלַח *Μαθουσαλα*; לֹוּדִים *Λουδιεμ* (Gen. 10:13); 1:14, יְבוּסִי *Ιεβουσαιον*; 1:17, אֲשׁוּר *Ασσουρ*; 1:17, לֹוד *Λουδ*; 1:23, אֹופִיר *Ουφειρ* (*i. e.*, אֹופִיר); 1:26, שְׁרוּג *Σερουχ*; 1:30, יְדוּמָה *Ιδουμα*; 1:31, יְטוּר *Ιετουρ*; 1:32, קֶטְוֶרָה *Χεττουρα*; 1:35, רֶעוּיָאֵל *Ραγουηλ*; 1:35, יְעוּשׁ *Ιεους*; 2:1, רֹוּבֵן *Ρουβην* (compare same verse, יְהוּדָה *Ιουδα*); 4:24, נַמּוּיָאֵל *Ναμουηλ*.

GREEK *ει* OF CODEX B = *ι* OF CODEX A = HEBREW *י*.

	B.	A.		B.	A.
1:5	Hebr. om.	Ελιστα	Ελισα	1:52	פִּינֶן <i>Φεινων</i> <i>Φινων</i>
1:6	דִּיפַת	Ερειφαθ	Ριφαε	2:10	עֲמִינָדָב <i>Αμειναδαβ</i> <i>Αμιναδab</i>
		Εριφαθ (D)		5:3	כַּרְמִי <i>Χαρμει</i> <i>Χαρμι</i>
1:7	תַּרְשִׁישָׁה	Θαρσεις	Θαρσις	6:2	לֹבֶנִי <i>Λοβενει</i> <i>Λοβενι</i>
1:33	אַבְדִּיעַ	Αβειδα	Αβιδα	6:2	שָׁמַעִי <i>Σεμει</i> ¹ <i>Σεμει</i> ¹
1:35	אַלְפִּיז	Ελειφας	Ελιφαζ		

¹ 1 Chronicles, Exodus, Numbers.

IN GENESIS, A FREQUENTLY HAS ει.

	B.	A.
1:9 חוֹלֵלָה	E-νει-λατ	E-νι-λα; Gen. 10:29, E-νει-λα
1:11 לֹדְדִים	Om. and other plurals here	Λωδιεμ, following Gen. 10:13 (See note to p. 281)
1:23 אוֹפִיר	Om.	Ουφειρ, following Gen. 10:29
1:38 דִּישָׁן	Om.	Ρισων; Gen. 36:21, Ρεισων Ρισων (D E)
1:39 חָרִי	Χορρει	Χορρι; Gen. 36:22, Χορρει Χορρι (E)
2:1 לָוִי	Λευει	Λει; Gen. 35:23, Λευεις
6:1 מֶרָרִי	Μαραρει	Μεραρι; Gen. 46:11, Μεραρει

PLURAL ENDING ים = ιεμ (יים).

1 Chron. 1:11: לֹדְדִים Λωδιεμ; עֲנָבִים Αναμיעμ; לְהָבִים Λαβιεμ (Gen. 10); נִפְתָּחִים Νεφθαλιεμ (Gen. 10); פְּתָרִים Πατροσωνιεμ; פֶּסְלָהִים Χασλωνιεμ; פְּלִשְׁתִּים Φυλιστιεμ; פְּתָרִים Χαφοριεμ.

1 Chron. 2:55: תִּרְעָתִים Αργαθιεμ; שְׁמֵעָתִים Σαμαθιεμ; שׁוֹכָתִים Σωχαθιεμ.

1 Chron. 26:1, קָרָהִים Κορειμ (B); 26:16, שְׁפִים Σεφιεμ (A).

But compare 1 Chron. 14:11, בַּעַל־פָּרָצִים Βααλ' φαρασειν (A), Φααλ φαθισιμ (B).

INITIAL Ia, Iε, Iω.

The regular form of names beginning יְהוֹ is Iω-; beginning יִי is Iω-; beginning יְהִי is Iou-; beginning יִח is Iε- (with a few exceptions). For confirmation of the above, it is sufficient to consult any Hebrew lexicon which gives the usual Greek form, *e. g.*, Siegfried und Stade.

Ia = יִ (יִ in Segholates, see on Segholates below), *e. g.*, 1:2, יִרֵד Iαρεδ; 1:4, יִפֹּת Iαφεθ; 2:28, יִדַּע Iαδαε; 4:17, יִלֹן Iαλων (A); 9:10, יִכָּן Iαχαιν; 2:2, בְּנִימָן Βενιαμειν.

Iε = יִ (יִ יִ), *e. g.*, 1:20, יִקְטֹן Iεκταν; 1:31, יִטּוֹר Iεττουρ; 1:32, יִקְשֹׁן Iεξαν; 1:32, יִשְׁבֹּק Iεσβοκ; 1:35, יִעֹשׂ Iεους; 1:35, יִעֲלֹם Iεγλομ (יִעֲלֹם?); 1:51, יִתֵּח Iεθεθ; 3:6, יִבְחַר Iεβααρ (A); 9:8, יִבְנֶה Iεβναα (A); 11:4, יִבֹּס Iεβους.

SEGHOLATE FORM QETEL.

The Segholate form *qetel* is generally rendered in Greek by an α in the first syllable and by ε in the second, *e. g.*, 1:2, יִרֵד Iαρεδ; 1:3, לָמַךְ Λαμεχ; 1:5, יִפֹּת Iαφεθ; 1:17, גָּתֵר Γαθερ; 1:19, פָּלַג Φαλεκ; 1:20, שָׁלַח Σαλεφ; 2:4, פָּרַץ Φαρες; 2:33, פָּלַח Φαλεθ (A);

2:48, שָׁבֵר *Σαβερ* (*Σεβερ* A); 3:7, נָפֶג *Ναφεγ* (A); 6:52, גָּזֵר *Γαζερ*; 7:31, חָבֵר *Χαβερ* (A).

But this form sometimes takes two *o*-vowels in Greek, *e. g.*, 1:17, מִשֶּׁךְ *Μοσοχ*; 2:17, יִתָּר *Ιοθορ* (*Ιεθερ* A); 7:6, בֹּחֵר *Βοχορ* (A) Compare Gen. 46:17, חֹבֵר *Χοβωρ* A (*Χοβολ* D).

With middle guttural the rule is two *a*'s, *e. g.*, 2:27, מַעֵץ *Μαας*; 4:15, נָעַם *Νααμ* A (*Νοομ* B); Neh. 7:49, פָּחַר *Γααρ* (A); Judg. 9:26, גָּעַל *Γααδ* (A); Josh. 18:17, בָּאֵן *Βααν* (A); Gen. 46:10, צָחַר *Σααρ*.

GREEK *αι* = יֵי.

1 Chron. 1:2, קַיִן *Καιναν*; 1:17, עֵילָם *Αιλαμ*; 1:30, תַּיִמָּא *Θαιμαν* (*Θημαν* D); 1:40, עֵיבֵל *Γαιβηλ* (*Γαοβηλ* A); 1:45, תַּיִמָּנִי *Θαιμανων* (*Θεμανων* A); 1:53, תַּיִמֹן *Θαιμαν*; 2:6, אִיתָן *Αιθαμ*; 2:6, הַיִּמֹן *Αιμοναν* (*Αιμαν* A); 2:46, עֵיפָה *Γαιφαηλ* (*Γαιφα η πολλακη* A); 2:47, עֵיפָה *Γαιφα*; 2:51, בֵּית־לָחַם *Βαιθλαμμων* A (*Βαιθα Λαμμων* B); 2:54, לָחַם *Βαιθλαεμ* (*Βαιθλεεμ* A); 4:3, 32, עֵיטָם *Αιταν*.

EXAMPLES OF TRANSPOSITION.

1:6, תּוֹגְרֵמָה *Θοργαμα*; 1:9, סִבְתָּכָה *Σεβεκαθα*; 1:29, וְאֶדְבָּאֵל *Ναβδαηλ*; 1:42, זֶזְעָן *Ζουκαμ*, *i. e.*, זֶזְעָן; 1:51, עֶלְוָה *Γωλα*, *i. e.*, עֶלְוָה; 2:49, עֶכְסָה *Ασχα* (*Αχσα* A); 3:18, נִבְיָה *Ναβαδίας* (for examples of Greek nominative in *s* see v. 17); Josh. 19:5, בֵּית־הַמִּרְפָּחַת *Βαιθμαχερεβ*; 1 Chron. 5:3, אֶרְצוֹן *Αρσων* B; 6:7, אֶרְסֵי *Αρσει* B; Josh. 21:30, עֶבְדֹן *Δαββων* B, *Αβδων* A; 1 Chron. 6:64, קְדָמֹת *Καμηδωθ* A; Gen. 46:21, בֹּכֵר *Χοβωρ* A.

NUNATION AND MIMATION IN THE GREEK.

Nunation: 1:9, שָׁבָא *Σαβαν* (B E; A in 1:22 and in Gen. 25:3); 1:30, חֹדָד *Χοδδαν* (A in Genesis), *Χονδαν* (B in Chronicles); 1:30, תַּיִמָּא *Θαιμαν*; 2:11, שָׁלֵמָא *Σαλμων*, *Σαλμαν* (A); 3:5, שָׁמָעָא *Σαμαν*; 3:5, שָׁלֵמָה *Σαλωμων*; Gen. 25:15, קְדָמָה *Κεδμαν* (D); 25:14, מִשְׁמַע *Μασμαν* (D E); Gen. 36:23, שָׁפָן *Σωφαν* (D).

Mimation: 1:5, מַדֵּי *Μαδαιμ*; 1:21, דְּקָלָה *Δεκλαμ* (A); 1:40, עֶנְהָ *Ωναμ* (A), *Ωναν* (Gen. 36:24); 1:46, עֵרִית *Γεθθαιμ*; Josh. 19:2, מֹוֹלָאדָא (A), *Μωλαδαμ* (B^a), Hebrew om.

INTERCHANGE OF FINAL *μ* AND *ν* IN 1 CHRON. 1.

1:8, מִצְרַיִם *Μεσραιν* (A, Gen. 10:6, 13); 1:11, לֹודִיִּים *Λουδιειν* (E, Gen. 10:13); 1:11, עֲנַמִּים *Ενεμετιειν* (E, Gen. 10:13); 1:11, לְהָבִים *Λαβειν* (A); 1:21, הִדּוּרִים *Κεδουραν* (A); 1:29, מִבְּשָׁם *Μαβσαν* (A), *Μασσαν* (D, Gen. 25:13); 1:32, מַדָּךְ *Μαδαμ*; 1:33, מַדִּיָּךְ *Μαδιαμ*;

1:39, הוֹמִים *Αιμαν*; 1:40, עֵלֶךְ *Ιωλαμ* (A), *Σωλαμ* (B); 1:40, אֲנִים *Ωναν*; 1:42, בַּלְהֶךְ *Βαλααμ*; 1:42, אָרֶךְ *Αραμ* (A, Gen. 36:28).

CONFUSION OF מ AND ב.

1:10, נִמְרוֹד *Νεβρωδ*; 1:22, עֵיבֶל *Γεμian*; 1:32, זִמְרֹן *Ζεμβραν, Ζεβραν* (A, Gen. 25:2); 2:6, זִמְרִי *Ζαμβρει*; 2:13, אֲבִינָדָב *Αμειναδαβ*; 6:3, עֲמִרָם *Αμβραμ*; 19:7, מִידָבָא *Βαιδαβα* (א); Josh. 19:2, שִׁבְעַ *Σαμαα*; Josh. 21:13, לִבְנָה *Λεμνα*; Josh. 21:30, מִשְׁאֵל *Βασελλαν*.

THE HALF-VOWEL UNDER A GUTTURAL AND ה.

Silent: 1:2, מַלְלָאֵל *Μαλελεηλ*; 1:52, אֶהְיֶיבְמָה *Ελιβαμας*; 2:3, פְּנֵינִי *Χανανειτιδος* (B genitive), *Χανανιτιδος* (A); compare 2:48 and 3:2, מַעֲכָה *Μωχα*; 4:19, מַעֲכָתִי *Μαχαθα* (*Νωχαθει* B); 4:36, יַעֲקֹבָה *Ιακαβα* (*Ιωκαβα* B); 5:12, יַעֲנִי *Ιαναι* (*Ιανειν* B); 7:13, יַחֲצִיֵּאל *Ιαισιηλ* (*Ιεισιηλ* B).

Pronounced: 1:42, יַעֲקֹן *Ιωακαν* (*Ιωνκαμ*); 4:5, נַעֲרָה *Νοορα* (A); 5:28, אֶהְרֹן *Ααρων*; 6:65, מַחֲנִים *Μααναιμ* (A), (*Μαναιμ* in Joshua); compare Josh. 21:35, נַחֲלָל *Νααλωλ* (A).

COMPARISON OF PROPER NAMES.

THE FORMS OF THE PROPER NAMES IN THE FIRST SEVEN CHAPTERS OF CHRONICLES COMPARED WITH THOSE IN THE EARLY HISTORICAL BOOKS OF THE OLD TESTAMENT.

1 CHRON. ¹	GEN.	1 CHRON. (B).	LXX. GEN. (A).
1:6 רִיפַח	10:3 רִיפַח	<i>Ερειφαθ</i> (<i>Ριφαι</i> A)	<i>Ριφαθ</i> (<i>Εριφαθ</i> D)
1:7 תְּרִשִּׁישָׁה	10:4 תְּרִשִּׁישַׁי	<i>Θαρσεις</i>	<i>Θαρσις</i>
רוֹדְנִים	רוֹדְנִים	<i>Ροδιοι</i>	<i>Ροδιοι</i>
1:9 סִבְתָּא	10:7 סִבְתָּה	<i>Σαβατα</i>	<i>Σαβαθα</i>
1:11 לוֹדִיִּים	10:13 לוֹדִיִּים	<i>Λωδιειμ</i> (A)	<i>Λονδιειμ</i>
1:17 מִשֹּׁךְ	10:23 מִשֹּׁךְ	<i>Μοσοχ</i> (A) ²	<i>Μοσοχ</i>
1:22 עֵיבֶל	10:28 עֵיבֶל	<i>Γεμian</i> (A)	<i>Om.</i>
1:35 יַעֲוִשׁ	36:5 יַעֲוִשׁ (<i>Qeri</i> יַעֲוִשׁ)	<i>Ιεουλ</i>	<i>Ιεους</i>
1:36 צִפִּי	36:11 צִפִּי	<i>Σωφαρ</i>	<i>Σωφαρ</i>

¹ The Greek texts agree in inserting *Ελιστα* after *רִיָן* in 1 Chron. 1:5 = Gen. 10:2.

² The Greek understands the name as similar to that in verse 5, i. e., מִשֹּׁךְ = *Μοσοχ*. B omits vs. 11-23 of 1 Chron. 1.

1 CHRON.		LXX.	
	GEN.	1 CHRON. (B).	GEN. (A).
1:39 הֶזֶמֶם	36:22 הֶזֶמֶם	Αιμαν	Αιμαν
1:40 עֶלְזָן	36:23 עֶלְזָן	Σωλαμ	Γωλων
שִׁפִּי	שִׁפּוֹ	Σωβ (Σωφαρ A)	Σωφ { (Σωφαν D) (Σωρ E)
1:41 הִישֹׁן	36:26 הִישֹׁן	Δαισων	Δησων
חֲמֶזֶן	חֲמֶזֶן	Εμερων (Αμαδα A)	Αμαδα (Αδαμα E)
1:42 יַעֲקֹן	36:27 יַעֲקֹן	Ωναν { (Ιωακαν και Ουκαμ A)	Ιωνκαμ και Ουκαν ¹ (Ιεωνκαμ D)
הִישֹׁן	36:28 הִישֹׁן	Δαισων	Ρεισων (Ρησων E)
1:46 עִירֹת (Qeri עִירֹת)	36:35 עִירֹת	Γεθθαιμ (Γεθθαμ A)	Γεθθαιμ
1:50 הֶדֶר	הֶדֶר	Αδαδ (Αδδα, v. 51)	Αραθ
פָּעִי	36:39 פָּעִי	Φογωρ	Φογωρ
1:51 עֶלְזָה	36:40 עֶלְזָה	Γωλα	Γωλα
JOSHUA.		JOSHUA.	
2:6 זִמְרִי	7:1 זִבְדִּי	Ζαμβρει (Ζαμβρι A)	{ Ζαβρι A Ζαμβρει B Ζαμβρι F
1 KINGS.		1 KINGS.	
2:6 דָּרַע	5:11 דָּרַע	Δαρα	{ Δαραα A Δαραλα B
JOSHUA.		JOSHUA.	
2:7 עֲכָר	7:1 עֲכָר	Αχαρ	{ Αχαν A Αχαρ B
RUTH.		RUTH.	
2:11 שִׁלְמָה	{ 4:20 שִׁלְמָה 4:21 שִׁלְמוֹן }	Σαλμων (Σαλμαν A)	{ Σαλμαν B Σαλμων A
1 SAM.		1 SAM.	
2:12 יִשִּׁי	{ 16:5sq. יִשִּׁי }	Ιεσσαι	Ιεσσαι (B)
2:13 אִישִׁי		Ιεσσαι	
שִׁמְעָה	16:9 שִׁמְעָה	Σαμαα (Σαμαια A)	{ Σαμα B Σαμμα A

¹ Apparently two renderings of the same name. On A's use of Genesis in correcting Chronicles see p. 281.

1 CHRON.		2 SAM.		LXX.	
				1 CHRON. (B).	2 SAM. (B).
2:16	אֲבִישִׁי	2:18	אֲבִישִׁי	Αβεισα	Αβεσσα (Αβισαι Α)
	אֲבִיגַיִל	17:25	אֲבִיגַיִל	Αβειγαια (Αβιγαια Α)	Αβειγαια
2:17	יִתְרִי		יִתְרִיא	Ιοθορ (Ιεθερ Α)	Ιοθερ
3:1	דְּנִיֶּאל	3:3	כְּלֶאֱב	Δαμνιηλ (Δαλονια Α)	Δαλονια
	אֲבִיגַיִל		אֲבִיגַיִל (Qeri אֲבִיגַיִל)	Αβιγαια	Αβιγαια
3:5	שְׁמִיעָא	5:14	שְׁמִיעָא ¹	Σαμαν (Σαμαα Α)	Σαμμους
3:6	אֶלִישָׁמַע	5:15	אֶלִישָׁמַע	Ελεισα (Ελισαμα Α)	Ελεισους
		1 KINGS.		1 KINGS (B).	
3:10	אֲבִיהַ	14:31 sq.	אֲבִים	Αβεια	Αβιου
3:11	יֹרִם	22:51 etc.	יְהוֹרָם	Ιωραμ	Ιωραμ
		2 CHRON.		2 CHRON. (B).	
	אֲחִזְיָהוּ	21:17	יְהוֹאָחָז	Οζεια	Οχοζειας
		2 KINGS.		2 KINGS (B).	
	יֹאָשׁ	14:13	יְהוֹאָשׁ	Ιωας	Ιωας
3:12	אֲמַצְיָהוּ	12:22 etc.	אֲמַצְיָה	Αμασιας	Αμεσσειας
	עֲזַרְיָה	15:30	עֲזַרְיָה (v. 32 עֲזַרְיָהוּ)	Αζαρια	Αζαριου
3:13	חֲזַקְיָהוּ	{ 20:10 יְחִזְקִיָּהוּ 18:1 sq. חֲזַקְיָה (Hos. 1:1 יְחִזְקִיָּה) }		Εζεκιας	Εζεκιας
		JER.			
3:14	יֹאשִׁיָּהוּ	27:1	יֹאשִׁיָּהוּ (Kt.)	Ιωσεια	Ιωσεια
		2 KINGS.			
3:15	יְהוֹיָקִים	23:34	אֶלְיָקִים ²	Ιωακειμ	Ελιακειμ
	צִדְקִיָּהוּ	24:17	מִתְנִיָּה ³	Σεδεκια	Μαθθαν

¹ 1 Chron. 14:5 sq. gives the following variants in the list of David's sons:

שְׁמִיעָא = שְׁמִיעָא	of 1 Chron. 3.	אֶלִישָׁמַע = אֶלִישָׁמַע	of 1 Chron. 3.
אֶלִישָׁמַע = אֶלִישָׁמַע	" "	בְּעֶלְרָד = אֶלְרָד	" "

² Changed by Pharaoh Neco.

³ Changed by king of Babylon.

1 CHRON.		JER.	1 CHRON. (B).	LXX.	2 KINGS (B.)
3:15	שְׁלֹמֹם	22:11	שְׁלֹמֹם ¹	Σαλουμ (Σαλλουμ A)	Σελλημ
3:16	יִכְנִיָּה יִכְנִיָּה	27:20	יִכְנִיָּה	Iechonias ²	
		22:24	כְּנִיָּהוּ		
		28:4	יִכְנִיָּה יִכְנִיָּה		
		24:1	יִכְנִיָּהוּ (Kethib)		
		52:31	יְהוֹיָכִין		Iωακειμ bis
		2 KINGS.			
		24:6	יְהוֹיָכִין		Iωακειμ
		EZEKIEL.			
		1:2	יֹיָכִין		Iωακειμ
1 CHRON.	GEN. (Ex. 6:15).	NUM.	1 CHRON. (B).	GEN. (A).	NUM. (B).
4:24	נְמוּאֵל	26:12	נְמוּאֵל	Ναμουηλ	Ιεμουηλ
	יָרִיב		יָרִיב	Ιαριν (Ιαριβ A)	Ιαχειμ
	זָרַח		זָרַח	Ζαρς (Ζαρς A)	Σαρ (Σαρ D)
					Ζαρα
1 CHRON.	JOSHUA.	1 CHRON. (B).	JOSHUA (B).		
4:29	בְּלָחָה	19:3	בְּלָחָה	Αβελλα (Βαλαα A)	Βωλα { Βαθουλ A ³ Βελβωλα A
	תֹּלַד	19:4	אֶלְתֹּלַד	Θουλαεμ (Θωλαδ A)	Ελθουλα (Ελθουδαδ A)
4:30	בְּתוּאֵל		בְּתוּל	Βαθουν (Βαθουλ A)	Βουλα
4:31	חֲצֵר סוּסִים	19:5	חֲצֵר סוּסָה	Ημισυσεισοραμ (Ημισυνωσιμ A)	Σαρσουσειν (Ασερσουσιμ A)
	בֵּית בְּרָאִי	19:6	בֵּית לְבָאוֹת	Βραουμσεωρειμ ⁴ (Βαρουμ'σεωρειμ A)	Βαθαρωθ (Βαιθαλβαθ A)
4:32	תִּכְן	19:7	עֵתָר	Θοκκα (Θοχχαν A)	Θαλχα και Ιεθερ (Βεθερ A)
	שְׁעָרִים		שְׂרוּתָן		και οι αγροι αυτων
5:27	גְּרִשׁוֹן ⁵	6:1, 2	גְּרִשׁוֹם		

¹ Used by Jeremiah as an epithet for יהואחז and adopted by the chronicler.

² Thus the LXX. throughout, except in the three places indicated where Ιωακειμ occurs

³ Βαθουλ is inserted by A here from the next verse (= בְּתוּל), where it is omitted.

⁴ A combination with the following name שְׁעָרִים.

⁵ Also in Gen. 46:11; Ex. 6:16, 17; Num. 3:17; B Γεδσων, A Γηρσων throughout. Josh 21:27 גְּרִשׁוֹן = 1 Chron. 6:56 גְּרִשׁוֹם.

LXX.

1 CHRON.	1 CHRON.	1 CHRON. 5 (B).	EXODUS (B).		
5:29 מְרִים	6:20 Om.	Μαριαμ	Μαριαμ		
		1 CHRON. 6 (B).	1 CHRON. 6 (B).		
6:8, 22 אֲבִיסָה	6:24 אֲבִירָסָה	8 Αβιαθαρ (37) Αβιασαρ (Αβιασαφ A)	Αβιασαρ (Αβιασαφ B ^b) (Αβιασαφ F)		
1 CHRON.					
6:9 אֲדִירָאֵל	6:21 (צִפְנִיָּה)	Οριηλ (Ουριηλ A)	Σαφανια (Σαφανιου genitive A)		
עֲדִיָּה	עֲזַרְיָה	Οζεια	Αζαρια		
שָׂאוּל	יֹאֵל	Σαουλ	Ιωηλ		
6:10 אֲחִימֹות	6:20 מִיָּחָת	Αλειμωθ (Οχιμωθ A)	Μεθ (Μααθ A)		
1 CHRON.	1 CHRON.	1 SAM.	1 CHRON. 6 (B).	1 CHRON. 6 (B).	1 SAM. (B).
6:11 צֹפִי	6:20 צֹהֵב (Kethib צִוֵּה)	1:1 צֹהֵב	Σουφει (Σουφι A)	Σουφ	ἐν Νασειβ ¹ (Σουπ A)
נָחַת	6:19 תֹּחַת	תֹּחַת	Καιναθ ² (Κναθ A)	Θειε (Θοουε A)	Θοκε (Θοου A)
6:12 אֲלִיאָב	אֲלִיאֵל	אֲלִיהוּא	Ελιαβ	Ελειηλ (Ελιηλ A)	Ηλειου (Ελιου A)
		1 SAM.	1 CHR. (B).	1 CHR. 6:18 (B).	1 SAM. (B).
6:13 וְשֹׁנִי ³	6:18 יֹאֵל	8:2 יֹאֵל	Σανει (Σανι A)	Ιωηλ	Ιωηλ
1 CHRON.	JOSHUA.	1 CHRON. (B).		JOSHUA (B).	
6:43 חִילָן	21:15 חֶלֶן	Σελνα ⁴ (Νηλων A)		Αιλωμ (Ωλων A)	
6:44 עֲשֵׁן	21:16 עֵין וְאַחֲרֵיהָ	Ασαν και τήν Ατταν (om. Ατταν A)		Ασα και Ταυν (Αιν om. Ταυν A)	
6:45 גָּבֶע	21:17 { גָּבֵעִין גָּבֶע }	Γαβαι (Γαβεε A)		{ Γαβawν Γαθεθ (Γαβεε B)	

¹ Derived from בֶּן צוֹרֵם.² Probably και Ναθ of which A has a corruption; hardly by mere transposition, since consonantal ת=χ, p. 287.³ Error for וְחֶשְׁבִּי; compare 1 Sam. 8:2.⁴ Verses 42 and 14 of the Greek have these names in place of the Hebrew חֶלֶן, whereas Ιεθθαρ (Ιεθερ A) occurs in 1 Chron. 6:43, against the Hebrew חִילָן (חֶלֶן). A, in Joshua, has followed the Hebrew order.

		LXX.	
1 CHRON.	JOSHUA.	1 CHRON. (B).	JOSHUA (B).
6:45 עֲלָמֹת	21:18 עֲלָמוֹן	Γαλεμεθ (Γαλημεθ A)	Γαμαλα (Αλμων A)
6:53 יִקְמָעִם	21:22 קִבְצִים	Ικααμ (Ιεκμααν A)	Om.B(Καβσαειμ A)
6:55 עֲנָר	21:25 תִּעְנָן	Αμαρ (Εννηρ A)	Ταναχ (Θααναχ A)
בְּלָעַם	פִּתְרֵמוֹן	Om. B (Ιβλααμ A)	Ιεβαθα (Βαιθσα A)
6:56 בִּזְלֹן	21:27 גִּלּוֹן (Qeri גִּלְלֹן)	Γωλαν (Γαυλων A)	Γαυλων (Γωλαν A)
עֲשִׂתָּרוֹת	בְּעִשְׂתָּרָה	Ασηρωθ (Ραμωθ A)	Βοσοραν (Βεεθαρα A)
6:57 קֶדֶשׁ	21:28 קִשְׁיוֹן	Κεδες (Κεδεε A)	Κεισων (Κισιων A)
6:58 רָאמוֹת	21:29 יִרְמוֹת	Om. B ¹ (Αμωσ A)	Ρεμμαθ (Ιερμωθ A)
עִנִּים	עֵין בְּנִים	Om. B (Αναμ A)	Πηγγήν γραμμάτων
6:59 מִשְׁלֹ	21:30 מִשְׁאֵל	Μαασα (Μασαλ A)	Βασελλαν (Μασααλ A)
6:60 חֹקֶק	21:31 הִלְקֹת	Ικακ (Ιακάκ A)	Χελκατ (Θελκαθ A)
6:61 הַמּוֹן	21:32 חֶמֶת דָּאָר	Χαμωθ (Χαμων A)	Νεμμαθ (Εμαθδωρ A)
קִרְיָתִים	קִרְתָּן	Καριαθαιμ	Θεμμων (Νοεμμων A) (Τεμμων B ^{a?})
6:62 רְמוֹנוֹ	21:34 יִקְנִיעִם	Ρεμμων	Μααν (Εκναμ A)
תְּבוֹר	קִרְתָּה	Θαχχεια (Θαβωρ A)	Καδης (Καρσα A)
6:65 רָאמוֹת	21:36 רָמַת	Ραμμων (Ραμωθ A)	Ραμωθ
מַחֲנִים	מַחֲנִים	Μααναιθ (Μααναιμ A)	Καμειν (Μαναιμ A)
6:66 יַעֲזִיר	יַעֲזִיר	Γαζερ (Γαζηρ A)	Ιαζηρ

1 CHRON.	GEN.	NUM.	1 CHRON.(B).	GEN.(A).	NUM. (B).
7:1 פִּזְאָה	46:13 פִּזְהָ	26:23 פִּזְהָ	Φουτ (Φουα A)	Φουα	Φουα
יִשִּׁיב (Qeri יִשְׁבִּיב)	יֹב	יִשׁוּב	Ιασσουρ (Ιασουβ A)	Ιασουφ (Ιασουβ D)	Ιασουβ (Ρασουβ F)

¹ Δαβωρ, which B reads in the corresponding place, is evidently a second reading of the preceding בִּזְלֹן, the first reading being Δεβερεי.

			LXX.		
1 CHRON.	GEN.	NUM.	1 CHRON. (B).	GEN. (A).	NUM. (B).
7:6 ¹ יְדִיעָאֵל	46:21 אֲשֶׁבֶל	26:38 אֲשֶׁבֶל	Αδειηλ (Ιαδιηλ A)	Ασβηλ	Ασυβηρ
7:13 יִחְצִיאֵל	46:24 יִחְצִיאֵל	26:48 יִחְצִיאֵל	Ιεισιηλ (Ιασιηλ A)	Ασιηλ (Ασειηλ D)	Σαηλ (Ασιηλ AF) (Ασηλ Bab)
	שִׁלֹּם	שִׁלֹּם	שִׁלֹּם	Σαλωμων (Σελλουμ A)	Συλλημ (Σελλημ AF)
7:30 יִשָּׁרָה	46:17 יִשָּׁרָה	26:44 Omits.	Ισονα	Ιεσσαυ	Omits.
	שִׁרָּה	שִׁרָּה	Omits.	Σορε	Σααρ
					Omits.
1 CHRON.	NUM.		1 CHRON. (B).	NUM. (B).	
7:20 בָּרֶךְ	26:35	בָּכֶר ?	Om. B (Βαραδ A)	Om.	
	תַּחַת	תַּחֵן ?	Om. B (Θααθ A)	Ταναχ	

¹ In the fuller list of the descendants of Benjamin in 1 Chron. 8:1sq. the following variants occur:

1 CHRON.	GEN.	NUM.	1 CHRON. (B).	GEN. (A).	NUM. (B).
8:1 (בָּכֶר)	46:21 בָּכֶר	26:38 Omits.	πρωτότοκον αὐτοῦ	Χοβωρ (Χοβωλ D)	Omits.
אַחֲרָה (v. 4 אַחֲרֵת)	אַחִי	אַחִירָם	Ιαφαηλ (Ααρα A) (v. 4 Αχια, om. A)	Αγχεις (Αγχειν D)	Ιαχειραν (Αχιραν A) (Αχιαν F)
8:3 אָדָר	אַרְדָּ	26:40 אָרְדָּ	Αλει	Αραδ	Αδαρ